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XIII.—*Extracts from a Journal, kept at Ankóbar, from 7th June to 2nd October, 1839.* By the Rev. J. L. KRAFF.

7th June, 1839.—HAVING met the king for the first time in a meadow called Tora Mesk, we were ordered to follow him before sunrise next day to Angollola, where he resides during several months of the year. Our road passed over a tract generally level, intersected, however, occasionally by hills and rivulets. The Bereza, the largest river we crossed, is a rapid torrent in the rainy season: it rises in the country of the Gállás, and runs in a north-eastern direction to the neighbourhood of Tegulet, the ancient capital city of Shwá, where it forms several cataracts from 60 to 70 feet in height. On our way we saw a great many villages in all directions, which gives the idea of a large population. In Tigre a traveller seldom sees a village. The real cause of the populousness and flourishing state of this kingdom is, beyond a doubt, its having been preserved from the civil wars which perpetually desolate the other parts of Abyssinia. We arrived at Angollola about three o'clock in the afternoon. Having waited a little while at the door, we were conducted to a pretty good house belonging to a chief whose name is Habta Michael. The king then gave orders that his people should provide us with everything we were in need of.

Sunday, 9th.—We were sent for by the king very early this morning. On his asking for medicine, we told him that our particular business is teaching and preaching the gospel, that we are not learned in physic, but that, if he wished it, we would give him such medicines as, according to our slight knowledge, we thought likely to do good. We also took this opportunity of begging him to place under our direction some children whom we might instruct in the doctrines of the Bible and in other branches of useful knowledge. He promised to grant this request, which we thought it right to make, that we might show, at the first entrance into his country, that we have the welfare of his subjects at heart.

10th.—We were again sent for very early this morning by the king: he repeated his request for medical assistance. As our conversation yesterday had turned on geographical subjects, we took a globe and maps with us to-day, in order to give him an idea of geography. He was pleased with all that we showed and explained to him, but at last said that he was too old to study such things. After we had returned to our lodgings, Bérú, his favourite servant, came to desire us not to give medicine to anybody else, or all the people would come and teaze us very much.

12th.—This afternoon we formed an acquaintance with Marech, a powerful chief of the Abedchú Tribe of Gállás. As

we are desirous of forming a connexion with the Gállás, we were glad to know him. He also asked for medicine, which M. Isenberg promised to give him if he would observe the diet prescribed; but as he refused to do so, no medicine was given. The Abedchú Tribe is established near Angollola, from which it is separated by the river Chácha.

13th.—We saw the king this morning, sitting on his judgment-seat. It was placed on an elevated spot, and the persons who came for redress or on other business were standing round the entrance of the king's palace. There are four judges to hear the people's complaints, and decide upon them: if their decision does not please him, the king passes sentence himself. He thus sits in judgment, one or more days, every week. When this business was over, we were conducted to see the king's artificers: blacksmiths, weavers, and other artisans are gathered together in one large place, where each of them performs the work which he is set to do, and is obliged to show it when finished to the king, who orders him to do it better if he is not pleased with it.

17th.—Bérú, the king's servant, came this morning to ask, in the king's name, whether we know how to make sugar and brandy? We answered as before, and repeated our petition for children to instruct; adding, that when they came to us we would teach them all that we know. Bérú went away, but returned immediately for our kitchen utensils, which the king wished to see. He at the same time expressed a strong desire to be taught how to make some European dish, and begged us to write down some receipts for him. We answered that we could not meddle with such matters, and ordered our servant to satisfy the king in this respect; in consequence of which he was immediately sent for to dress a dinner for the king. The king is anxious to get from Europeans all that he sees and hears; only it is to be regretted that he endeavours to have all for himself, without reflecting upon the common good and welfare of his people. Experienced mechanics are well received by him, but they must not expect European wages; they will receive their daily maintenance, and that is all. I am sure that skilful artisans, who are real Christians, might be of great service to our Mission. How much the king looks after his own interest, the following examples will prove. No man of Shwá is allowed to brew the Abyssinian mead, which is called Tsaj,* except the king. A bridge over the river Bereza, mentioned above, was built by an Albanian named Johannes, formerly a Mohammedan but now a Christian, and resident in Shwá; but no one, except the king, is allowed to pass over it even in the rainy season. Four

* Made of honey, a plant called Tsádó, and water.

persons have been already drowned in the river this year. Heavy duties are levied by the king on all goods imported, the tenth of every article; so that commerce is severely checked. In a mill built by a Greek named Demetrius, nobody is allowed to grind his corn. And these are only a few instances out of many that might have been given. In these cases, the king only follows the practice of the other Abyssinian chiefs: but in other respects he acts more unjustifiably than his neighbours; as, for instance, he continually attacks the Gállás without any provocation, seizes their property, and sends his captives to be sold as slaves at Tajurrah. He does this every year after the rainy season is over, and has by such means enlarged his territories; and his conquests are said to extend over a space thirty times as large as Shwá itself.

18th.—On this day, which is the Festival of St. Michael, according to the Abyssinians, the king clothes his slaves, who amount to some hundreds in number. Many persons came to our house begging for clothes; we gave them bread, which they refused to accept; others begged for medicine.

19th.—Having heard that the king was about to leave Angollola, we again petitioned to have children sent to us for instruction. He sent word that he would send them from the city which he intends to build in the country of Abedchú Gállás. Békú, the chief of the Adäi tribe of Gállás, applied for medicine, being tormented, as he imagined, by an Evil Spirit. M. Isenberg bled him: he was better for a time, but soon relapsed to such a degree that his people were compelled to put him under confinement.

20th.—The king set out this morning in order to build his intended city. We took leave of him on the road. Observing us, he stopped for a moment, and said "How do you do?" Praised be God, for having made the king's heart favourable to us! Before he quitted Angollola he sent his servant several times to tell us that he considers us as relations, even as brethren; and that henceforth we should make him acquainted with all our wants, as he will supply them all. Knowing the Abyssinian mode of expression, we do not lay much stress upon this; however, we see his good feeling towards us. From time to time, he sent us a sheep or a cow or something else. As all the king's people are obliged to go with him, several youths, with whom I had begun to read St. Matthew's gospel, left me.

21st.—It rained to-day for the first time since we arrived in Shwá: strong eddies of dust had foreshown its approach. This has not, however, prevented the king from building his city, which he has named Zalaish. On commencing a new city he causes a long trench to be dug round the place

where he means to build, then raises a wall, builds several houses of wood, and appoints a governor, under whose command a number of soldiers are placed. By these means he hopes to secure his frontiers against the inroads of the Gállás. Thus has Angolola itself arisen: new settlers come, a church is built by the king, and in a short time, a large village springs up.

22nd.—This day is the Festival of Kídán Meherat.* Several of the learned Abyssinians say that God appeared to the Virgin Mary in Paradise, and made a covenant with her that she should redeem the world; others say that Christ made this covenant with his mother in the month of February, during a period of sixteen days.

24th.—I this morning demanded my mule of Aïto Melku, the Master of the Horse, to whom our mules were intrusted by the king's order. He refused to let me have it without a special order from his majesty, so that we are not masters of our own property; even the merest trifles depend upon the king's will; not a cup of wine can be given to a stranger without his permission. At present about 200 persons receive from him their daily allowance (called Dirgo).

26th.—We were asked this morning whether we believe that Adam remained seven years in the Garden of Eden? We replied that we know nothing about it, as the Scripture is silent on that head; and that we do not acknowledge the authority of the book called Zéná Fetrat,† from which they derive that opinion.

27th.—We had a great deal of rain.

Sunday, 30th.—This morning I went to the church, and was obliged to pull off my shoes at the door. Having entered, I was invited to take a seat beside the Alaka, and they gave me a long stick, such as the priests use and lean upon while in church. Their whole church-service consists in a terrible bawling, which they call singing. Their book of hymns, called "Degwa," was composed by an ancient Doctor of their church, named Fared, of Samiku. While singing, they skip and dance, and knock their sticks together, and also beat drums and cymbals. Their bawling is interrupted by reading a lesson from the Scriptures. In fact, the whole seems to be rather a farce than religious worship.

July 1st.—Very early this morning I heard a loud outcry near the house, and was told that it was made by some persons who wished to make a complaint to the king. They cried out, "Abiyet, Abiyet!" The members of the king's Council, who are called "Wanberoch," that is "stools," are bound to make all complaints

* The Covenant of Mercy.—Ed.

† Hist. of the Creation.—Ed.

known to him. They are four in number, and in general pass sentence themselves; but they must always lay their decision before the king, who, in most cases, relies upon them as his advisers and supporters. This cry, "Abíyet! Abíyet!" is connected by the Abyssinians with a strange story: they say that it will be uttered by the Devil at the Day of Judgment; upon which the Almighty will then ask what he wants, to which he will answer, "The angels have robbed me of a great many souls which belonged to me." The Lord will then ask him, "What are the names of those angels?" He will answer, "I know not:" to which the Lord will reply, "As thou dost not know the names of those who have robbed thee, I cannot help thee."

2nd.—In the forenoon a servant of Berkíye, the chief of Bulga, came to ask for medicine. His master is a gebi; that is, one of the king's favourites. Bulga is a considerable city on the southern frontier of Shwá, and the capital of Fatagár. It is one day's journey distant from Ankóbar.

5th.—The king sent for us to-day to provide him with medicines which will secure him from wounds or injuries in war. We told him that we did not know of any such medicines; that our kings gain the victory by trusting in God, keeping a good discipline in their armies, and choosing experienced, able generals. This gave rise to some remarks on the military exercises practised in our country. He was also much pleased with our account of the formation of our quarries. Then we gave him a short account of our steamers, carriages, and railroads. He expressed his astonishment at all these works of human art; and at last asked for magical charms against sickness. Mr. Isenberg replied that such arts are sinful, foolish, and entirely useless; that it is the duty of every sick man to put his trust in God, and take such medicines as God has given for the cure of our diseases.

6th.—A man named Akálú, from Tigre, called upon us this afternoon. He has lived for several years in Shwá, and is often sent by the king to Góndar and other places. I learned from him that, in a grove near Ankóbar, there are about forty persons, members of a sect called Ṭabībán,* one of whose rules is that husbands and wives should live in separate houses. I suppose they are Falásyán, and therefore Jews, like those in Amhárá. They are dreaded by the people in Shwá as much as by the inhabitants of Amhárá, being looked upon as sorcerers; and every worthless fellow is called Ṭabīb.

8th.—The villages around Ángollola are as follow:—1, to the west, Cherkos; 2, Tofíyet; to the north, 3, Dalecha, to the

* Wise Men.—ED.

north-east; 4, Koni bíyet, where there were Gállás formerly, but they have lately been converted by the present king of Shwá; 5, Mutingenza.

11th.—The tribes of Gállás tributary to the king of Shwá, are,—1, Abedchú; 2, Adaï; 3, Zodda; 4, Abbo; 5, Lebán; 6, Chidda; 7, Afzála; 8, Galan; 9, Metta; 10, Maïcha. Becho and Yerrer, dwelling to the south, are not tributary, as I am informed by the son of Beku, governor of the tribe Adaï.

12th.—We made an excursion this afternoon to the river Chácha, about 4 miles distant from Angollola. We saw one of its cataracts about 70 feet in height. On the way, I saw for the first time the Ensete,* a handsome and useful plant, of which a figure is given in Mr. Bruce's Travels. The Abyssinians use it in baking bread, which is enwrapped in it, and gets a particular smell, which I do not like. The water of the Chácha runs in a deep dale between two mountains. The rivers Bereza and Chácha are said to go to the Nile: that river separates the Gállás from Shwá. Thus we were on the frontiers of the heathens. The access to them is easier from Shwá than from anywhere else. We know about forty tribes of them by name: a great number of them are tributary to Shwá. The Gállás are in a low state even of heathenism: they have no priests (like other heathens), who oppose themselves to the introduction of a new religion. They have a general notion of a Supreme Being, whom they call Wák; but no definite system of religion. On particular occasions they sacrifice a cow or sheep to Wák, but without the aid of priests. All the different tribes use the same language; which seems favourable to the success of a Mission among them. There is a village called Cherkos on the Chácha, where the Christians were killed by the chief, four years ago, and having fallen out with the king of Shwá, he excited the Gállás to rebel against him. At first he attempted to assassinate the king, but his son detected his father's wicked design, before he could put it in execution.

13th.—To-day is the Abyssinian festival called Seláse,† on account of which, the king returns to Ankóbar; we were therefore ordered to remove from Angollola. We left the place with mixed feelings; on one side we were praising God that he had made the heart of the king of this country incline towards us, on the other, we were dissatisfied with what we had done towards our holy design; but we hope our activity will increase at Ankóbar. We set out from Angollola about ten o'clock, but, being unable to reach Ankóbar, passed the night in a village called Metátit, on Mount Khakka, about 5 miles distant from Ankóbar. An old

* A species of Musa or Banana.—Ed.

† "The Third" Feast of the Nativity.—Ludolf, Comm., p. 423.—Ed.

man received us in his house, in which both man and beast lived together, in the midst of smoke that nearly suffocated us.

14th.—We arrived this morning safely at the gates of Ankóbar: when about to enter the town, we were stopped by the governor, the people telling us that we must wait till he had been informed of our arrival, and had given orders for our admission, as no foreigner can enter Ankóbar without his permission. A messenger, sent by him, came afterwards to show us our lodgings.

15th.—The king arrived this day, and we paid our respects to him on his way to his house.

16th.—The king sent his servant to ask us whether we knew how to coin dollars. We begged permission to appear in his presence, and when admitted, said, as we had done before, that we are messengers of the Gospel, who do not engage in any worldly business, and are therefore not acquainted with the art of coining money; but, if the king desired it, we would write to our friends in Europe, who would willingly render him every service in their power, provided he would not prevent us from preaching the Gospel in his dominions. Mr. Isenberg, at the same time, acquainted his Majesty with his determination to leave Shwá in the month of October, in order to return to Europe, where he would himself communicate the king's wishes to our friends. He approved all that we said. Having returned to our lodgings, the king's servant came to show us the way to another house, which had been formerly inhabited by the king's father. We were very glad of this change, having been much molested by the people of our first house. On entering our new lodgings, a Mohammedan, named Násir, belonging to a Gállá tribe called Dawe, called upon us. His father, named Abbíye, is the chief of his tribe. He told us that Bérú, the ruler of Argobba, had conquered all his father's territory. He therefore took refuge with the king of Shwá, who restored him to his former power, but made his territory tributary. This man gave me information about the Gállás established in the north of Shwá. The capital city of Bérú, ruler of Argobba, who is dependent upon Góndar, is Aínek, on the river Chaffa, called Bérkona by the people of Shwá; and which, coming from the west, joins the Hawásh, in the country of 'Adel. The river called Chaffa by the Gállás separates the northern Gállás from Shwá. There are the following tribes,—1, Dawe; 2, Wollo; 3, Wara; 4, Gafra; 5, Wochále; 6, Záko; 7, Botollo; 8, Chuladere; 9, Gille; 10, Asallo; 11, Asubo; 12, Lagagóra; 13, Gama; 14, Zagambo; 15, Kallóla; 16, Yechú; 17, Ittú; 18, Karayu; 19, Arrúzi; 20, Cherker. The last four tribes are to the east of Shwá. Násir had a Christian servant

with him, who wished to be instructed by us; his name is Gebra Giyúrgís, and he is about 14 years of age. His father is a debtera (a man of learning), son of Tekla Haïmanót, the Alaka of the church of St. George. My first conversation with this lad gave me a favourable impression. He is the only youth who seems to have a real desire of instruction; he has a good understanding, and is designed by his father for the priesthood; he will therefore be sent to Góndar to be ordained, when the Abúná has arrived.

22nd.—To-day is the festival of Máryám.* This evening a boy about nine years old came to our house and told us that his father and mother were dead. His father had left him only two ámule (*i. e.* pieces of salt), which were taken from him by the people of the house in which he dwelt, who then drove away. As the king has sent no children to us for instruction, we resolved to receive all who had a real desire for it.

Sunday, 28th.—I went to the church of St. George, and there presented a copy of the New Testament to the Alaka Wolda Hanna, who received it with thanks.

29th.—To-day was a great Tezkár (anniversary) in memory of the present king's father, who died twenty-seven years ago. The priests pray in the church; and, after finishing their ceremonies, eat and drink as much as they please. We saw the tomb of the late king: there are a great many figures representing the king's achievements; such as Gállás, whom the king himself killed in war; buffaloes, lions, and leopards, which he himself shot. The present king sent for a painter from Góndar to paint these pictures in the Abyssinian style.

30th.—The Tábót (ark used as an altar) was brought this morning, while many shots were fired, into the church of Tekla Haïmanót, which is the second church built at Ankóbar by the present king. Having yesterday received another boy into our house, some little offence was taken at it to-day. Zerta Wolda, to whose care the king commits strangers, having been informed of our reception of a second boy, repeatedly charged our servant to prevent persons from coming to us: we immediately informed the king of his proceedings, and had the pleasure of receiving his orders that nobody who asks for instruction should be hindered from coming to our house. Since that time, the number of our scholars has increased. I this day finished the physical part of geography with Gebra Giyórgís, who is much pleased with it.

August 1st.—Since I went to St. George's church several priests came to speak to us upon religious subjects. Most of

* Mary Magdalene.—Ludolf, *Comm.*, p. 424.

those who came to us belong to that church. The reason of this may be, that half a year ago the Alaka Melat was dismissed by the king, in consequence of the controversy about the second and third births of Christ. The people attached to that church admit only two births.

4th.—I this afternoon became acquainted with a man named Arnădis, whose business is to teach the art of singing to 100 boys. Hoping to get access to his scholars through him, I tried to gain his good will. He promised to send me his son, now about 17 years old, for instruction. Children are taught to sing in obédience to the Book of Jared. If a boy is not willing to learn, he is punished by his parents, who bind him hand and foot. This is a custom in Abyssinia.

5th.—One of the people in our house, this morning, gave us the following account of the king and his family. Sahela Selásé succeeded to the throne of Shwá when only twelve years old, and has now reigned twenty-seven years. The line of his predecessors is as follows:—1. Nagási; 2. Sebastíye; 3. Abíye, who took Ankóbar from the Gállás; 4. Amaha Iyesus (Jesus); 5. Asfa Wusen; 6. Wusen Saged; 7. Sahela Selásé, the present king. The king has ten daughters by different wives. By his first and favourite wife, named Bezabesh, he has a daughter and two sons, the elder of whom is twelve years old. The king's male offspring are kept in prison at Gancho, on the eastern frontier of Shwá, in the neighbourhood of 'Adel. As soon as the king is dead, his eldest son is brought out of prison, and introduced to his subjects by the Malafia Agafári, the first door-keeper, whose office it is to crown the king. The new king then imprisons all his brethren, being afraid of their raising commotions. This afternoon the king went to Makhala Wanz, a village about 5 miles from Ankóbar, in order to keep a fast there for sixteen days in commemoration of the Felsata (Assumption of the Virgin Mary).

6th.—The Fast of the Assumption begins to-day.* Since the king has recalled Zerta Wolda's order about persons who come to us, we have got more people whom we can instruct in the Word of God. In the afternoon I called upon Alaķa Wolda, and inquired about their Ethiopic books. He gave me the titles of several, and said at last that the Christians flying from Grañ (a bigoted Mohammedan tyrant of 'Adel) retired beyond his country, and took with them their books and 100 tábóts (altars).

7th.—I this morning asked Akálu, whom I mentioned before, what the Abyssinians were allowed to eat during the fast. He

* The Feast of the 'Ergete Máryám falls on the 9th of August, according to the Abyssinian calendar given by Ludolf (Commen., p. 425). Felsata signifies "the Translation."—ED.

answered that they were not allowed to eat anything except gomar, *i.e.* the stinging-nettle, and dry bread. The present fast is called Naḥasé, *i.e.* August, that being the month in which it occurs. Next comes the Fast of Hodod (Lent), in the month of February and March, which lasts forty days. Afterwards comes the Fast of the Apostles in June (twenty-five to thirty days), then the Fast of Ninive (three days). In the month of December is the Tsóma Ledat (Fast of the Nativity*), and every Wednesday and Friday are fast-days. The Fast of Felsata Hododiye, that of the Apostles, and the weekly fasts, are indispensable; the observation of the other fasts is voluntary. Thus they pass a great part of the year in fasting. If a person does not fast he is excommunicated and, unless he repent, is not allowed to have Christian burial. A man named Habtu visited us this afternoon. As we had heard that he belonged to the sect of the Ṭabibán, I asked him about them. He said that his relations are followers of that sect, whose forefathers came hither from Amḥará about 1000 years ago, and inhabited caves in the neighbourhood of Ankóbar. They have three other monasteries in Shwá, one at Yelemá, the two others at Tallása and Deiffi. He said the people of Shwá give them nicknames, but they love God. They have the Bible in another language, and are in possession of other books. I shall go some day to visit this strange people. I suppose they belong to the Falásyán. To-day the children were obliged to fast. They are exempted from fasting till their twelfth year, except when they go to receive the Lord's Supper, then they are compelled to fast. Once a-year they are obliged to receive the Sacrament, and this is the appointed day; they therefore are required to keep a strict fast: whoever spits out, or plucks a leaf of a tree, is not admitted to the Communion. They receive a white cloth from the church, in which they stand wrapped up to their mouths from morning till evening, keeping the greatest silence, but they do not understand anything about the meaning of that service. I asked one of them whether he knew why he took the blessed Sacrament; he replied that it was to make him grow. As a great many persons now come to us, I wish we had many copies of the Holy Scriptures in Amharic. The people seem to understand who we are, and why we came into this country.

9th.—The son of Aïto Beku called upon us, and I began to compile a vocabulary of the Gállá language. He told us that one of the Gállá tribes, named Mulofalada, is governed by a queen, who is in some degree dependant on Shwá. The king is said to have invited her to come hither. She replied that if he

* On Christmas Eve.—Ed.

wished her to come, he should have the whole of the road covered with silk ; and that, if she had invited him, she would do so. She is very rich and powerful in war ; her name is Chameh. In the time of King Abiye, a woman, who was ruler of a Gállá tribe, was in possession of this town. Her name was Ankó ; hence the town was named Ankóbar, that is, the door of Ankó, for bar means "door." In Shwá there are fifty-one frontier guards (Abagaz), whose duty it is to inform the king when any strangers attempt to enter his territory ; they are bound principally to secure the frontiers against inroads or any other harm. In them we may see the Margraves of old in Germany. Walázma is the title of the Mohammedan Abagaz ; thus we have Walázma Mohammed, and Walázma Músa, on the frontiers of 'Adel.

11th.—Our transcriber, Wolda Tsadek, told me that I'fāt is divided into Upper and Lower I'fāt. Makhfúd (falsely spelt Marfood in our maps) belongs to Upper I'fāt. Aliu-Amba is in Lower I'fāt. The district of Makhfúd, it is true, is generally elevated when compared with Ankóbar and Aliu-Amba and its neighbourhood ; this may be the real cause of these denominations. Our Wárkiye told us this evening that the people of Ḥabáb, in the neighbourhood of Maṣawwa', professed the Christian faith a short time ago ; but they turned Mohammedans on account of a monk, who forbid them to drink camel's milk. Not being inclined to change this custom, they changed their religion. Most of them still bear Christian names. I did not know this, when I was at Maṣawwa', or I should have inquired about it. Their language is that of Maṣawwa', which is the Ethiopic in a corrupted state.

13th.—Three priests from Debra Libanos came again with several others, and afterwards a man from Góndar, whose name is Gebra Selásé, called upon us. I asked him about Kaffa and Enáryá. He said that it is a journey of 10 days from Góndar to Basso on the Nile, and from Basso to Enáryá 15 days. Coffee is brought from Kaffa, and civet-cats from Enáryá. Shells, coral, and pieces of salt, form the currency there. In the afternoon I called upon the Alaka Wolda Selásé of the church of Tekla-Häimanót, in Aferbeini, which was also built by the present king.

14th.—This day we had many scholars, and among them a blind man, who seems to be anxious for instruction.

18th.—This day is kept as a holiday by the Abyssinians, in memory of Christ's Transfiguration on Mount Tabor.* I went to the church of Medkhan 'Alem.† They call this feast Ba'ala‡ Tábor,

* Aug. 6 ; 13 Naḥasé, Ludolf's Comm., p. 425.—Ed.

† The Saviour of the World.—Ed.

‡ Feast of Tabor.—Ed.

but the common people, having no knowledge, call it "Behu." At night the boys make a procession, carrying flambeaux.

19th.—Our former guide Mohammed 'Alí, of the 'Adáíl tribe of Wéma, arrived this afternoon from Tajurrah, but he brought nothing for us. We longed very much to receive some money, as all ours is spent; but we were disappointed. Mohammed 'Alí informed us of the arrival of two Franks at Tajurrah. A priest from Debra-Libanos, who was here to-day, said that Tekla Häimanót, who is considered as the reformer of the Abyssinian church, was born at Bulga, and died at Debra-Libanos. The King this afternoon sent an Abyssinian cloth to each of us, because it is cold. Being about to send our servant to the market-place, we inquired about the measures used in Shwá. He said that twenty Kunna of grain make one daule; and at present one daule of barley costs two pieces of salt: one daule of wheat is bought for five pieces of salt. In Tigre sixteen measures make a madeqa, besides, one measure is smaller than a kunna in Shwá. One piece of salt is the price of three loads of wood at Ankóbar. An Austrian dollar of Maria Theresa* is at present worth from 17 to 20, sometimes it will fetch only from 8 to 10, or 12 to 15 pieces of salt. The place where salt is exchanged for coin is Aliu Amba, a large village about 6 miles from Ankóbar eastwards. Most of its inhabitants are Mohammedans. The place where mules and horses are bought is Debra Berhán, about 20 miles from Ankóbar, to the W. These places are the greatest markets. At Ankóbar, a market is held on every Saturday, where sheep, corn, and sometimes fat or suet, and other things, are sold; the market-place is about a mile from the town, on Mount Khakka, near the river Airára. At Góndar an ounce (Wakíyah) of gold is worth 9 dollars. With regard to commercial intercourse between Shwá and foreign countries, the present circumstances are perhaps favourable to its establishment. The road to the coast would not present any great obstacles if a good understanding were established between the people of 'Adel and the king of Shwá. The trade in mules and horses would be very profitable, as a good mule may be bought at Ankóbar for 10 or 12 dollars, and a good horse for 8 or 9, while on the coast a mule sells for from 24 to 26; so that if bought in Shwá and driven carefully to Tajurrah, a considerable profit would be realised.

20th.—To-day the king sent to us 50 pieces of salt, for which we are very thankful, as all our money is spent: our clothes, paper, ink and everything else is at an end, and the stores left at Tajurrah have not yet come to hand, though we have been here

* Nearly 4s. 2d. sterling.—Ed.

3 or 4 months; nor when they do come, have we any means of paying for the carriage of them.

21st.—A priest named Gebra Selásé told us that the Abyssinians name their leap-years after the four Evangelists, adding 5 days in the year of Matthew, Mark, and Luke, but 6 in that of John: this addition is called Pagmiye.* The present is the year of John. We were told to-day by a priest from Guráge, that from Ankóbar to Bulga there are between 1 and 2 days; from Bulga to Guráge from 5 to 8. The road passes through the country of the following Gállá tribes:—1. Yerrer; 2. Roggi; 3. Endote; 4. Adäi; 5. Abbu; 6. Worecherza; 7. Chidda; 8. Abádo; 9. Zoddo; 10. Liban and Gumbichu. After crossing the river Hawásh, near which is the tribe of Abbu, and travelling for several days, the traveller comes to a large lake, called Swái, in which there is an island inhabited by monks. There are also two more lakes in the land of the Abbu Gállás, one named Killole, and the other Arzud. The chiefs of Guráge are Keru and Aminu, of whom the former resides at Wachó: both are tributary to the king of Shwá. Guráge derives its name from its situation, being on the left of a person looking westwards from Góndar: for “Gera” means left, and “gíye,” side; hence the compound means “on the left side.” Most of the inhabitants of Guráge are Christians, but a great many are Mohammedans or Heathens.

The Christians are settled in the following places:—1. Aïmel-
lelle; 2. Nurreno; 3. Bezanchúbu; 4. Mánes; 5. Malakdámó;
6. Wogoram; 7. Buíyana; 8. Yudámó; 9. Dachi; 10. Yéttane;
11. Arechat; 12. Heberrer; 13. Arogómane; 14. Dobi;
15. Yawitwi; 16. Yatáboná; 17. Zera Zangania; 18. Mohor.

The places where there are Armenians or Heathens are:—
1. Mazkan; 2. Aborrat; 3. Yakedar; 4. Warúb; 5. Manz;
6. Zabolaz; 7. Yaderek; 8. Wumnan; 9. Allakiro; 10. Duha-
ber; 11. Endagakh; 12. Mazmaz; 13. Magar; 14. Enner;
15. Az-ha; 16. Cháha; 17. Wóllane. The most remarkable
mountains in Guráge are:—Karra, Kotaltiti, Gaferza, Uttukuf,
Make, Teru, Engedokotto, Bodegabab, Dinokoti, Enókaler,
Zert. The largest rivers are:—Vizer in the district of Damu,
Derzaf, Azaz, Shérbanez, Meki, Yamarakwadio. Most of these
rivers run into the lake of Swái. Three rivers are crossed in the
way from Ankóbar to the Hawásh, the Akaki, Guracha, and
Furri. The currency in Guráge is salt: dollars do not pass
there, but knives, scissars, needles, &c., answer very well.
There is much coffee in that country and many vines. Tazma
honey (of the best kind) is found in the province of Abamáda.

* From Pagwémén, a corruption of the Greek *επαγομίνας*, ‘the additional’ days. Ludolf, Hist. iii. 6, 98.—Ed.

Their houses are better than those in Shwá. The Guráge women make mats of the ensété-leaves.*

There are about thirty-nine monasteries in Guráge. The Gállá tribes beyond it are:—Maroko, Laki, Lani, Damo, and Endegan. Near it is the country of the Zenzhero,† where there are a great many Christians and Mohammedans; and 8 days beyond Zenzheró is Mager, the king of which is called Degoye. He is very powerful. There is another tract near Guráge called Korchási, which is surrounded by Gállás on every side; but all its inhabitants are Christians.

22nd.—The fast of the Virgin having ended yesterday, this is a great festival, and the people are eating and drinking to their hearts' content; it is, therefore, called a great Fazika, and as the fast is defunct, it is called Tezkár (a commemoration). The king sent us a cow, some fowls, and eggs on account of this Tezkár, in consequence of which none of our scholars came near us to-day.

23rd.—Our scribe, who is a learned Abyssinian, gave me the titles of thirty-six Ethiopic books.‡ The church of St. George has a library of about seventy volumes. It is very difficult to purchase books, as those who wish to have them, cause transcripts to be made, and there is no book-market. Our scribe told us that the Gállás do not like the Christian religion, because the people of Shwá, they say, are not better than themselves. They also dislike the Ethiopic, because it is a foreign language.

25th.—Several persons called upon us to-day to ask for the Kalem abenat, a medicine which they imagine to be put into bread, and taken by every one who wishes to learn quickly to read and write. We said we did not know of any such a medicine. They believe that every one who comes from Egypt, which they call Giptz (an Egyptian is called Giptzí), is in possession of that medicine. Then how is it, said we, that all the people in Shwá are so ignorant, if there is so good a medicine for removing ignorance? God, in the beginning, laid on man the duty of labouring in the sweat of his brow: all knowledge and skill must be gained by straining our powers both of body and soul. As there were about twelve persons with us, I then read to them the Heidelberg Catechism, which Mr. Isenberg has translated into the Amharic.

26th.—I learnt to-day from Árkadis, the examiner of baggage, that the highest visible mountains in the Bulga range are Maguzaz, Fantalli, and Wasile.

27th.—Johanes (who was formerly a Mohammedan) told us this morning that the king has caused the binding of the books which we presented to him at our first audience to be cut off, and

* A kind of plantain (*Musæ* sp.)—Ed.

† Properly Zhenjeró.—Ludolf, *Comm.* i. 3, 29, 8.—Ed.

‡ See Appendix.

used for another purpose: but we do not think that this is true. The people of Shwá (like those of Tigre) do not much like the Amharic, as they prefer the Ethiopic. We endeavour to make them understand that, as the Amharic is the language of the country, and does not, like the Ethiopic, require a long study, it is greatly preferable to an unknown language. This morning the Alaka Wolda Zerat proposed to me to exchange the works of St. Chrysostom for a copy of the New Testament in Ethiopic. At Angollola I offered him a copy of the Amharic New Testament, but he refused to accept it, as he only wished for a copy of the Ethiopic.

28th.—A priest from Bulga told us that the governor, named Berkíye, resides at Merfata. A large river, named Kasam, passing near Bulga, joins the Hawásh.

29th.—This is the festival of Tekla Haimanót, whose memory is celebrated three times in the year. First, in December, in commemoration of his birth; secondly, in August, in memory of his death; and in May, of his ascension into heaven. The people of Shwá say that there is a well called *Tabal*, by drinking of which sick persons are restored to health. Tekla Haimanót opened it, the archangel Michael, who was his mediator with God, having shown him its place. On this day the king distributes alms (salt) to the poor, and mules to those who cannot walk, in honour of that great saint, who cured lameness and other diseases. When they go to Debra-Libanos they bring back earth from his grave, and at his festivals make a cross with it on their foreheads. They also say that this earth does good in many cases of sickness.

September 1st.—I went very early this morning to the church of St. Michael. The Alaka Wolda Máryám on seeing me, made me sit by his side. I presented to him a copy of the New Testament in Amharic, with which he was much pleased, but he at the same time asked whether I had any in Ethiopic. I afterwards went to the church of Tekla Haimanót at Aferbeini, and as the service was finished, called upon the Alaka Gebra Selásé.

5th.—It rained very much to-day. In the evening I went to the church of St. George to see the books belonging to that church.

7th.—I learnt from an Alaka, of Makhala, who came to-day to beg for medicine, the names of the different parts of the Abyssinian churches.* The first place at the entrance or vestibule is called Kenye Ma'alti, where the singing-boys and other people stand. The second place is called Kédiste (the Holy Place), the place of the priests: the third is called Kéduta Kédatán (the Holy of

* Ludolfi, Hist. Æthiop. iii. 6, 20.

Holies). The king's mother, Zenama Wark,* resides at Zelat Dingäi, in the neighbourhood of Tegulet.

10th.—This is the last day of the Abyssinian year. Our servant, Gebra Giyórgis, talked this evening about Theodore, whom the Abyssinians believe to be St. John, and whom they expect to come about this time and govern Jerusalem.

11th.—New-Year's Day according to the Abyssinians, A.M. 7332. I went to the church of St. George, having heard that a priest was to deliver a discourse in Amharic. I went there too soon; but Mr. Isenberg, who heard the discourse, which was taken from the Zéná Fetrat† and the Book of 'Amáda Mīstir,‡ written in the Amharic language, was disgusted with the nonsense uttered. The Debtera Gebra Maryám, who called on us in the evening, said that he was born in the isle of Haig, which is in a large lake in the country occupied by the Chuládère Tribe of Gállás, in the north of Shwá. This island contains about 100 houses, at some distance from a monastery, into which no women are admitted. It is 8 days distant from Ankóbar. Strangers who wish to enter into Shwá are compelled to wait near that lake for the king's permission. The governor of Chuládère, named 'Alí Mariye, is subject to Rás 'Alí at Góndar, and he is at present at war with Béru of Argobba. The priest from Guráge came this evening to receive a final answer, whether I would go with him to his country or not. I refused, though I am much inclined to go now, and intend to do so in the month of December. The Gállá tribes south of Gurage are:—1. Wudasi; 2. Mäi; 3. Abbozo; 4. Abozicho; 5. Maso; 6. Lellon; 7. Imer; 8. Fullo; 9. Bánozo; 10. Falandozo; 11. Mirrer. The governor of the town sent us a sheep this evening.

13th.—The priest Zawolda, who delivered a discourse in Amharic in the morning of New Year's Day, came this afternoon to see us. He is one of the most learned Abyssinians I have ever met with, but is very proud. He told us that the Abyssinians have seven Systems of Chronology.

15th.—The priest Zawolda paid us another visit; and in speaking of chronology, when we appealed to Genesis v. and other texts of the Old Testament as a certain foundation, said that the Jews had corrupted the Scriptures, (an opinion I never heard from an Abyssinian before,) and that we therefore could not rely upon the Hebrew text. We answered that we did not suppose he would join the Mohammedans, who say that both Jews and Christians have corrupted the Scriptures. We also endeavoured to prove to him that the Jews have not done so, or

* Golden Rain.

† History of the Creation.—Ed.

‡ Column of Mysteries.—Ed.

they would have altered the prophecies relating to the Messiah. Their care also in reckoning the number of the letters in their Scriptures shows how anxious they have been to preserve the text from any alteration.

16th.—The priest from Guráge told us of a kind of lion, called Dīb A'nbasá, in his country, which has never been seen, but is believed to be exceedingly strong; so that a powerful man is a Dīb A'nbasá. Another priest, born at Finchá, capital of the province of Kwára to the W. of Dembēya, said that the people who live near the sources of the Nile, called by the Abyssinians Abáí (Abáwí), are Christians. I replied, Why then do they sacrifice to the Nile? He answered, It is usual in Abyssinia to sacrifice sheep, &c. in case of sickness or calamities; and such is the custom among the Christians at the sources of the Nile. Mr. Bruce's statement, therefore, that they are heathens is probably incorrect; however, I suspend my judgment for the present. This priest spoke also in high terms of Gusho, governor of Damót, who is now at peace with the king of Shwá: M. D'Abbadie is at present with him. By his means a traveller might gain great assistance in a journey to Kaffa and Enarya. When this priest left Góndar, Rás 'Alí had turned Moham-medan; but as his chiefs, priests, and monks protested against it, he was obliged to turn Christian again. In the afternoon Wolda Tesfa, formerly Alaka of St. Gabriel at 'Adwa, whence he was expelled on account of his holding the doctrine of Christ's threefold birth, came to beg for medicine: the great object of all who come to us. The road to Enarya passes through the country of Sidáma, which signifies in the Gállá language "a Christian."

17th.—Several priests inquired whether the Abúná was not coming from Cairo. We answered, that he is not, as the sum of money sent to the Coptic patriarch was not sufficient. There are several circumstances which concur to prevent the nomination of an Abúná. The chiefs of Tigre and Ambhárá are at present in the possession of lands belonging to that prelate, and on his arrival, he will be obliged to deliver them up: besides which, the Abyssinians are split into different schisms—the people of Góndar maintain the three-fold birth of Christ; while those of Tigre deny it; so that the Abúná of Tigre is not acknowledged at Góndar; and the Abúná Cyril, who maintained only the two-fold birth, was expelled from that city. Werkíye told us this evening of a large city named Maídaro, on the bank of the river Mareb, in the country of the Shankálas.

20th.—We set out about seven o'clock this morning for Ankó-bar, and arrived at Debra Berhán about two o'clock in the after-

noon. On our arrival there, we were lodged in a tattered tent, though much rain was falling.

21st.—Béru, the king's servant, came this morning to our tent to inform us that the king did not hear of our arrival till very late yesterday evening. We sent a message to the king by Béru, begging him to allow us to appear in his presence, and acquaint him with the state of our affairs. We also, at the same time, informed him of Mr. Isenberg's determination to go home by Egypt. Béru returned immediately with a sheep and some bread, sent by the king, who expressed his regret at Mr. Isenberg's leaving him so soon. As it rained very much, we requested to be lodged in a house, and one was given to us by the servants of Zerta Wolda, who is appointed to take care of strangers.

23rd.—We met the king this morning; he was willing to allow Mr. Isenberg to depart. We then told him that I wished to remain here; and, in course of time, to go to preach the Gospel to the Gállás. He answered, that they would kill me: when the people of Shwá attempted to convert them by means of war and incantations, they refused to adopt the Christian faith.

25th.—I set out from Debra Berhán about seven o'clock this morning, to go to Tegalet, the ancient capital of Shwá, and the river Dálacha, which flows at the foot of the mountain on which Tegalet is built. I went in an eastern direction till I came to a mountain, where a steep way leads into the valley through which the river flows. When I had reached the river, I could not find any way to ascend the opposite mountain, on which Tegalet is built; but I could see the place where the city stood, very well. At present there is only a village there, called Etake. I saw a large wall, an ancient work which joins the village to the neighbouring mountain, and has a large opening in the middle of it.

26th.—The king's troops were publicly exercised to-day, on which an annual festival called Maskal* (in memory of the Exaltation of the Cross) is kept. About nine o'clock we were sent for by the king: we found him seated at the entrance of his palace, surrounded by a number of his great men. We were ordered to take our places near them. A number of soldiers then appeared, having a bundle of rods in their hands, at the end of which a bundle of flowers was tied. A horseman rode up and down several times in front of them; at last he threw down his two lances on the ground, and at the same moment they all threw

* Be'ale Maskal, on the 18th of Maskarem, the first month of the Ethiopic year, corresponding nearly with September, and Tót (Thoth) of the Kopts.—See Ludolf, *Com. Hist. Æth.*, p. 391. Holy-Cross Day, in memory of the Exaltation of the relic of the Cross by Heraclius, who recovered it from Chosroes, is kept by the Western Church, on the 14th of September.

away their rods. Thus was the ceremony finished. The king then mounted upon a balcony, erected several days before, and after a short time we were invited to take our places on this balcony, together with the governors and other favourites of the king. The king was seated in a small closet formed on the balcony, and by his side sat Marech and Chichigú, his favourite governors. The governors of the different provinces, with their troops, then defiled before the king, in a large meadow, firing as they passed by. Their number was about 6000. About two o'clock, P.M., we returned to our lodgings.

27th.—As the king sent to desire us to accompany him to Angollola, I determined to return to Ankóbar. Mr. Isenberg went with the king to Angollola, in order to take leave of him. I reached Ankóbar about three o'clock in the afternoon.

28th.—Mr. Isenberg returned to Ankóbar this morning. He brought me news that a messenger from 'A'dwa had informed the king of the arrival of four Europeans there who wished to come on to Shwá. One of them is a captain; another is a physician; another a painter; and the fourth a monk. The same messenger also brought news, that U'bi, the Dechezmach of Tigre, has put Kasai, son of Sabagadis, in irons.

30th.—The rainy season seems to have returned, as it has rained very much for several days.

1st October.—Werkí inquired to-day, whether we knew anything about a traveller named Arada, who, after travelling much in other countries, came into Abyssinia, so that his name became proverbial. For example, when Rás Michael returned with his troops to Góndar from the country of the Gúderús, he said, "We have travelled like Arada." This evening we were surprised by the wife of a man from Guráge, who is living in our house. She began singing all on a sudden, to which at first we paid no attention; but as she continually repeated the same song, we asked what it was. Our servant Gebra Giyórgís told us that her singing and smoking were meant to expel the evil spirits which, she fears, will bring sickness upon her. The words "Lamana zaiyazu gena," which were continually repeated in her song, signify a "prayer before the evil spirits seize me." After finishing her song, she smoked for some moments, and then began to sing again; after which she moved her head about in every direction. When asked what all this meant, she made no answer, but continued this ridiculous mummery. The bystanders brought to her a red fowl, which she kissed and put upon her neck. It did not, however, stay there. She then moved her head again, and changed her cloth wrapper. We remonstrated with her on the folly and sinfulness of these rites, but in vain. "May God visit you," said she, as we were leaving her, "as you have

visited me!" When we inquired of our servant about these rites, he gave us the following account. The Gállás, and all the people of Guráge and Shwá, who are all fond of smoking, believe that there are eighty-eight spirits, called Zaroch (the plural of Zar), who wander about for the purpose of afflicting men with diseases; hence they who feel that they are not quite well, have recourse to these superstitious usages. By smoking, singing, moving their whole body about, and particularly by offering a fowl to the Zar, they hope to scare him away, and to save themselves from the sickness of which they are afraid. The eighty-eight Zaroch are divided into two equal sets, each of which has its Alaka or head. One of these is named Mama, and the other Warrer. Each Zar has also his particular name. During the performance of this ceremony, a peculiar idiom is used. Thus, for instance, they call a fowl Chári, which in Amharic is Dóro. The fowl is at last killed and eaten by the bystanders, except its brains, which are eaten by none except the person who takes the leading part in the ceremony. A red fowl is always preferred. This heathenish rite has been prohibited by the king; and smoking has been forbidden by the priests, as they perceive all who are fond of smoking are addicted to this idolatrous ceremony. Nothing can be more corrupt than the nominal Christianity of this unhappy nation. It is mixed up with Judaism, Mohammedanism, and idolatry, and is a mass of rites and superstitions, which cannot mend the heart. Mr. Isenberg has endeavoured to remove this in some degree, by conversing with the people who come to us, and by composing several school-books, of which I can make use after his departure. God of his mercy grant that our labour may not be fruitless!

[In a letter dated Ankóbar, 5th November, 1839, the Rev. J. L. Krapf says that he had begun to study the Gállá language, and intended, in the month of December, to visit Guráge, passing through the country of the Gállás in his way. He was to accompany a priest named Laaka Maryám, a native of Guráge, who had strongly urged him to visit his country, and he intended to stay there three or four months. The Gállá language, which is spoken throughout a great part of Africa south of the Line, will soon be rendered more accessible to European students by a copious Vocabulary, collected from an intelligent native sent to Paris by a French officer employed in Egypt, and confided to the care of M. Jomard, who has given some specimens of his language in the *Bulletin de la Société de Géographie*, tome xii., Août, 1839.]—ED.
